

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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WHOLE No. 88.

The Features of Spiritualism.

The most important feature of the Spiritual religion, is its representations of God. In this, it differs widely from all the systems of religion that have ever been presented for the acceptance of man. It represents the Infinite Ruler of the Universe to be the concentration of all power, all wisdom, all goodness, all truth, all love, all harmony; and eternally at the apex of ever-progressing perfection. It represents him to be an entity, and not a non entity, as he is represented to be by all the variety of theisms which have come down to us through past ages. It represents him to be the highest sublimation of all material existences. It denies the absurd proposition that he is immaterial, because immateriality is nothingness, and nothingness is nonentity. Nothing is nowhere, and has no existence. Hence, he who declares that God has no material existence, denies that he has any existence, and is an atheist; he is the fool, who saith in his heart, there is no God. It represents him as exercising an ever vigilant care over all his infinitude of creations, and as providing bountifully for all the wants of his intelligent offspring, not only in this, but all the infinite millions of worlds that have fallen from his creative hand; and not only for the necessities pertaining to their rudimental states of existence, but for all that they will require along the pathway of eternal progression. It represents him to be so infinitely wise that he could not think of creating, and setting up in opposition to himself, a power diametrically opposite to himself, in all his characteristics of a loving father, for the purpose of luring his children to eternal destruction; too wise to be deceived in his anticipations of results; too wise to commit a fatal blunder in an attempt to produce a good thing, and then, like a child with its plaything, destroy it in a pet; too wise to get angry every day; too wise to be taught his duty to his children, by one of their number, as the Jewish God is said to have been taught by Moses; too wise to write a book full of the fallacies of human ignorance, and instruct his children to receive its contents as the sum of all truth, embracing the whole economy of God, angels, man, and the entire physical universe, when its most important assertions are in conflict with the eternal truths written in the great book of Nature, and are proved false by the infallible testimony of science. It represents him as delighting in the happiness of his children, and as affording them all the necessary light of intellect and reason, to enable them to shun the evil and choose the good which lie in their pathway, but as leaving them free to use their own volition, and obnoxious to the penalties which Nature inflicts upon all who go counter to her laws and teachings. It represents him as never suffering the loss of a single soul which he brings into existence, but as ultimately recovering and reinstating all who ignorantly or wilfully stray from the path of truth and righteousness, into the arid desert of error and wrong. And it represents him as having, in his own good time, opened a means of general communication, between the inhabitants of earth and those of the spirit realm, by

which the former can be taught the truths of God and of a future life, by the latter, whose undying love stimulates them to come and labor continually for the redemption of their incarnate and erring brethren.

The feature of Spiritualism which presents itself to our appreciation, as next in point of importance, is that which represents man to himself, truthfully portraying to him all his own attributes and characteristics. It represents him as a child of the living God, having within him a portion of the vitality of his Infinite Father, which constitutes him an heir to eternal life and infinite felicity, from which he cannot be cut off, and of which he cannot be cheated, by all the craft of executive priesthood, aided by the cunning of all their legions of imaginary devils. It represents him as obnoxious to the allurements of vice, whereby he may be turned aside from the path of duty, from the teachings of truth, and from the guidance of reason, to run counter to the laws of Nature, and incur the penalties thereunto attached; but it also represents him as being ever within the reach of reformatory influences, as possessing, within himself, the redeeming principle, which is the germ of his immortality, and which must, ultimately, bring him back to the fold of God. It represents him as a son, and not the mere property, or slave, of his Heavenly Father, to whom he is bound by the ties of filial love, and to whom he looks confidently for every blessing; he keeping his hands and mind employed in the duties which earn them, and taking care that his soul is not encased in an incrustation, composed of those worldly affections and inclinations to materialism, through which they cannot enter. It represents him as possessing the natural right to approach his Heavenly Father with the dignity of God-like manhood, and not crawling as a reptile, or kneeling with the mock humiliation of a fawning sycophant, to a sceptered tyrant. It represents him as regarding his Heavenly Father with his heart glowing with love, without the least alloy of fear; because wisdom has discovered that love and fear cannot simultaneously characterize the feelings of one being towards another. Hence, the command to "love and fear God," is tantamount, in point of consistency, to that which would require one man to honor and despise another. Fear can never be an emotion of a free, pure and loving soul. Fear is a miserable, skulking, cowardly wretch, without a spark of love in its organization. It never stands erect—never looks up—always has a guilty countenance, and is continually looking for punishment. It is an emotion which belongs not to a being in whose interior glows a spark of immortal life; for every such spark is a scintillation from the fountain of life—a part of God himself, who cannot fear, and whom to fear is to dishonor. It represents man as a embryo God, in whose interior organization are implanted germs of deific attributes, which will eternally ripen into greater and greater perfectness, as he eternally progresses upward and onward, till he shall become endowed with creative powers, and direct the process of conglomerating atoms of matter, and organizing worlds, to be peopled with such as he was in his rudimental state of existence.

Another peculiar feature of Spiritualism, is its faithful and never-swerving consistency with the laws of Nature, which are the laws of God. It ignores the speculative story of creation, as recorded in Jewish history, because all science and philosophy prove it to have been the production of ignorance. It compares the biblical date of creation with the tally of years, scored by Nature, down through the rocky crust which encases the earth, which is one of the younger members of the solar family, and finds a discrepancy, even in the short distance that science has been enabled to penetrate, of hundreds of thousands of years. It repudiates, as fiction, the passage in the biography of General Joshua, which represents him as having stopped, in their orbits, the revolving spheres of heaven, to give him sufficient length of day to vanquish the five Kings of the Amorites. It regards the story as exceedingly absurd and foolish, involving, as it does, an ungodlike act of Almighty God, who is represented as stopping in its course, the great luminary of the solar system, which was ignorantly supposed to be a mere appendage to the earth, and to revolve around it every day, for the purpose of producing the alternations of day and night; and this derangement of Nature's eternal operations, is represented to have been perpetrated for no other purpose than to enable a murderer, on this little planet, to slay a very large number of his brethren, and to capture and hang five Kings; and all for the purpose of obtaining, for his avaricious and rapacious employers, the possessions and properties of the Kings and people, whom he was thus enabled to destroy. Such gross and foolish absurdities, such palpable and monstrous falsehoods as this, the tendency of which has been to keep humanity in the darkness of ignorance and superstition, it is the province and object of Spiritualism to arraign at the bar of philosophical truth, and to banish eternally from the empire of mind. Nor will the Harmonial Philosophy accept any such compromise as has been suggested, in relation to this biblical fiction, which supposes that Joshua had two armies more than he needed in the battle, one of which he had named "SUN," the other "MOON;" the one having bivouacked on Gibeon, and the other in the valley of Ajalon. This would not have made that day twice the length of any other day that ever preceded or followed it, as the story represents. Again, the feature under consideration, refuses to recognize the existence of such a being as he who is said to have made war in heaven,—such a being as he who is represented as having turned himself into a snake, and committed the crime of seduction, in the garden of Eden—such a being as he who is said to have snatched up Jesus Christ, who was really God Almighty, and whisked him away to the top of a high mountain, where he showed him all the kingdoms of the earth, and offered to give them all to him for a single act of devotion to himself—such a being as he who is said to have smitten God's best beloved servant, Job, with boils all over his body, by God's special permission—such a being as he whom God is said to have created for the purpose of luring his human children into a pit of burning sulphur, where they are to wallow and burn and yell eternally—such a being as he who is said to have so worsted the Creator, in their encounters, as to compel him, first to destroy the whole human family and all the creatures on the earth, (a few seed-ones excepted) and then to commit suicide—such a being as he who is represented to be the originator of all evil, and who labors continually and successfully, in opposition to his Creator, propagating evil in the earth faster than God can subdue it—such a being as he whose imaginary doings in earth furnish the whole orthodox clergy of Christendom the business whereby they

live in ease and fare sumptuously every day; in return for which, the said clergy keep him on the throne of his Empire of Evil, by their suffrages.

Another prominent feature of the Spiritual Religion, is its entire freedom from, and uncompromising opposition to, every thing that savors of idolatry. It regards all mere formal worship, addressed to any being, real or imaginary, as idolatrous and derogatory to the nature of man, which is radically God-like, because derived from God. It repudiates all such worship as is practised in those piles of stone, brick and mortar, which Mammon erects and dedicates to that inexorable God of vengeance, whom orthodox Christian idolaters have received, through Judaism, from the ancient pagan world. It has no affinity for those worshippers whose proxies stand up in their pulpits and address their Deity as if he were an almighty despot, to whom nothing is so acceptable as adulation, and who can be turned from his purpose by flattery and persisive importunity. It regards as worse than ancient paganism, the formal worship of a God who is continually prone to wrathfulness, and whose burning ire refuses to be appeased without human suffering, which he continually inflicts in special visitations, such as the destruction of property, physical sickness, calamitous catastrophes, persecutions, the estrangement of friends, the loss of dear relatives, &c. It deems all mere devotional exercises, which have not for their immediate or ultimate purpose, the betterment of the condition of man, to be useless and idolatrous; because no oblations offered to the true God, can be of any service to him; and because there is no way in which man can serve that God acceptably, but by ministering to the physical, moral, intellectual, and spiritual necessities of his fellow man. "He who says he loves God, and hates his brother, is a liar." So said he who spoke nothing but truth, and who never counselled unwisely. But it was the true God to whom he had reference—not the fabled God whom Christian idolaters have received from Judaism, and whom they can love with such love as can be generated in their souls, at the same time that they hate their brethren. It regards and repudiates the love of money and the all-absorbing passion for the amassment of wealth, which so signally characterize the lives, and so thoroughly imbue the souls, of the great majority of worshipping Christians, as the worst species of idolatry that ever cursed the human race; because its devotees not only mock the true God in all their religious offerings and pretensions to piety and holiness, but practise continually the most cruel tyranny over their less crafty but more worthy brethren—because they sacrifice to their insatiable avarice, the happiness of millions and millions of their brethren and sisters, without thereby adding one sweet emotion to their own enjoyment of life—because they practise every kind of chicanery, deception, cheat and wrong, to wrest from honest labor the guerdon of its toil; and even go so far as to claim men and women, by hundreds, thousands and millions, as the same kind of chattel property as horses, cattle and swine, and compel them to labor in their fields and workshops, during life, under the fear and smart of the lash, not only without compensation, but without comfortable food and clothing; without mercy; without commiseration; without sympathy; without even the least hope of redemption, either for themselves or their posterity, till physical death releases them; and without the consoling knowledge that there is any other boon of enjoyment, in a future existence, than safety from the biting lash, and exemption from unremitting toil. This—oh! this is the most baleful of all the damning effects of Christian idolatry. Yet even this, demo-

niac as it is, is sanctioned by the reputed word of that imaginary God, who is idolatrously worshipped, even here in America, by Christian orthodoxy.

Another prominent feature of Spiritualism, which will conclude what we shall say on the subject, at present, is the indubitable evidences of its origin, which stand out upon all its features; more especially those phenomenal evidences, which render conviction of its God-derived character irresistible. In the phenomena which are now continually presented to the senses of investigators, there is evidence which is perfectly conclusive as to the immortality of the human soul. Husbands in the form, meet and recognize their wives who have passed out of the form. Wives meet and recognize their departed husbands. Fathers and mothers meet and recognize their departed children. Children meet and recognize their departed parents. And these meetings and recognitions are, in thousands and tens of thousands of cases, not merely conjectural, but evidently real beyond all possibility of doubt, unless the investigator choose to distrust the evidence of his senses and that of otherwise unaccountable circumstances. Some investigators have their interior visions so developed that they can see the spirits of their friends and recognize them with as much certainty as they could when they were here in the flesh. Some can converse with them, and recognize them by the sentiments which they utter; by the impressions which they receive of their presence, and by scenes and circumstances called to memory by the spirit, of which no other could have been cognizant. Others recognize their spirit friends by having their names given through raps and tips, and by having their attention called to facts and circumstances which were known to both and to no one else, in their early association as relatives or friends. These evidences of spiritual existence and intercourse, cannot be frowned, or sneered, or laughed, or shamed, or hissed, or hooted from the convictions of those who receive them. They are palpable evidences, not only of the immortality of the human soul, but also of the fact that the channel of intercourse between heaven and earth, was not finally closed, nor all communication between incarnate and ex-carnate spirits eternally stopped, when John received the concluding sentence of his Revelations on the island of Patmos.

But there are many and convincing evidences of the heavenly origin of the Spiritual religion, besides all those of a phenomenal character. One of these is its perfect adaptation to all the wants of the human soul. Another is the serene satisfaction with which the convinced spirit rests, and trusts in the certainty of eternal life and progression, without a fear or a doubt to produce a wave on the surface of its tranquility. Another is the untrembling love with which the soul regards the Infinite Author and Preserver of its existence; the fearlessness and confidence with which it anticipates and approaches the terminus of its earthly pilgrimage, and its ardent desire to set out on the upward march of eternity, in the companionship of those beloved ones who await its arrival, on the shore of immortality. And, though last, not least, the universal sympathy which true Spiritualists feel, in contemplating the condition of those who remain immured within the prison walls of religious error, bigotry and ignorance; and the charity which they exercise towards those who ignorantly or maliciously persecute them for their efforts in the cause of human redemption.

ANSWER.

Our friend, S. C. C., at Potsdam, is entirely welcome to do as he proposes. We should like him to send us some specimens, if he can do so without inconvenience.

Lecture by E. C. Dayton.

MISS BROOKS, MEDIUM.

SPIRITUALISM AND ITS CONTRASTS.

In the vast temple of nature's being, and through the whole arcana of existence, may be seen the divinity of God, silently working its way from seemingly dead matter, to the divine elaboration of the human intellect. There is no inanimation throughout the varied departments of life; but so silent and imperceptible are the principles of motion, that the human vision cannot conceive of its magnitude and power. There is no death in the whole universe of animate being; and when life, for a time, seems suspended, eternal motion is only elaborating that existence into higher beauties; and in the elaboration, so intense and powerful is its action, that the pulses and indications of life are invisible. At last, again, that creation comes forth brilliant in the corruscations of its author, still moving with the current of life, passing each successive process to still more beautiful emanations, until, lost in the vast vortex of eternity, where clothed with a new embodiment, it still moves on with the tide of immortal existence, until the most insignificant earthly creation becomes, through the myriad processes of divine and organic law, one of the brilliant corruscations of a coming futurity.

Nowhere in the realm of God's love can death be found; for matter when dead, is nothing; hence it cannot be classified with the living. But God and matter are coeval, and one constitutes the body of existence, the other the soul of life. Then matter cannot die, unless its counterpart dies too, and this cannot be. Hence the soul and body of creative existences, are held in eternal attraction, together working in deepest harmony with each other, bringing forth each its specific creation, to embellish its worlds, which revolve in harmonic power, round the divine focus of concentrated life, whence cometh all things.

The planets, in their sweep, by congregation and aggregation of atoms of matter, are constantly expanding; and within the space encircled by the sidereal revolutions, is a universe replete with life—life agitated by momentous interests, and, of itself, a living reality. It is a universe of spiritual exhalations, from which planetary motion becomes greater, as from this universe it draws its attractive constituents necessary to its expanded being. Confining the range of philosophy to the principles of life, it can be proven by the laws of the material world, that inanimate bodies cannot originate motion. The universe must prove, from its rationality of effect, that mind originated its motion, whose processes are entirely unintelligible to finite man. The wondrous power involved in the constant formation of life, physically embodied, can only be measured by God. The atmosphere is material, yet so subtle as to almost evade the observation of man; and in him are hidden senses which he fails to find; for every thing exists, life in life, world in world; and science comes to his aid and demonstrates the absolute fact, that the very air he inhales is the home of millions of God's creation. And yet he denies that spirit, by affinity, can return to its spheres of attraction and still breathe forth its words of love, simply because he cannot see spirit, in its descension to earth, after it becomes immortal; while science fully and positively demonstrates its truth. And in the careful analysis of the Christian religion, that which has existed, the apex of morality and religious purity, for generations, has become a striking contrast to the Spiritual inculcations.

Spiritualism repudiates an eternal Hades, but boldly and truthfully assents that man receives his reward or punishment from exact justice; punishment being a consequence of violated laws, being invariably commensurate with offences, and reward the consequence of obedience to the instituted laws of his being. It likewise teaches that the power of God is as wonderfully displayed in the constitution of man, as in the countless resplendent worlds of space. It teaches that man is the apex of all mundane creations, and the foundation of all spiritual existences. That a divine atmosphere surrounds his being, and that there is an aroma constantly emitted from the unseen world, where lie locked in the bosom of God, the secrets of the universe. And man absorbs

this delicate magnetic aromata, from all substances, through the air, and all his soul-life comes from this absorption. He is the highest of earth—lowest of heaven; and, by attraction, divinely connected with both. Deprive him of earth, and he ceases to live on earth; and deprive him of heaven, and all his existence would be barren of beauty and thought. And Spiritualism teaches that man is an actuality; not a symbolization, whose inner attracting points tend upward; and he is ever *en rapport* with the higher world; for prayer, the aspirations of his mind, the soul yearning to embrace the Infinite, lies in the outgushing element of good; and by this exaltation of feeling, man becomes receptive to the influences of higher beings. It repudiates the humanization of God in man, as is alleged to be the fact in the birth of Christ. It teaches that there is no efficacy in the blood of Christ; for his age crucified him for his principles, else he might have expired naturally, and no blood have been spilt; and according to biblical inculcations, the world would have been totally damned forever and ever; making Deity worse, far worse than the most vile in existence. And if there is efficacy in his blood, and partaking of the sacrament will save the soul of man, thank God, the poor inebriate may have the brightest hopes of salvation.

There is not in the vast empire of mind, an idea so inconsistent as that of the atonement for sin, by faith. It is stamped as false from heaven; and God himself, by his own demands of justice, calls upon humanity to throw away blind faith, and reason with his laws of good and evil. The salvation of mankind rests in the practical use of Christ's teachings, in every act of life, and cannot consist in the eating of bread and sipping of wine. The idea of the efficacy of the atonement of sin, by faith in the blood of Christ, has floated on the sea of two thousand years, and yet the nineteenth century still cherishes the idea, though long since stained by the hand of time. The Christian church is constantly and positively violating the precepts of him they profess to adore, and by whose blood they hope to wash from their lives the blemish and stains of wilful transgression. Its conduct is the universe of the ultra precepts of Christ; and here we say the highest beautiful law, sought to be inculcated by him, was: "Return good for evil."—How many within the pale of the Christian church, follow this precept? Not unfrequently do they follow its reverse, while, in the law itself, they do not follow its principles as truly as doth the infidel, whose name they brand with gross profanation on the Infinite, and despise what they fail not to do themselves.

Spiritualism makes heaven a transcendent world of living beauties. It is endeared to the heart by its fond associations and mementoes of affection, and goes on in triumph, overspreading every sentiment of life, dispelling the jarring notes of discord from the music of finite harmony, which have ruptured the kindest ties of love, as their dark pall imparted a sombre hue o'er the fair bosom of nature. It has no affinity with iniquity, but inculcates the highest standard of moral purity, and silently and noiselessly steals through the bright alcoves of the heart, touching with magic fingers its strings, and nature pours forth its music in a vast world of harmonious sounds. Many a widow's heart has been made to leap with joy, by its holy influences, and the orphan hath felt its angel ministration. A prodigal son heard the voice of his angel mother, and has stepped from off the brink of vice and grasped the elements of love which now elevate and ennoble his mind, as with nature it commingles its perfume, and, borne on the undulating air, breathes the sweets and aroma of heaven. It teaches that outward wealth avails man nothing in heaven; but his elevation depends upon the wealth of that mine which lies encased in humanity, deep within the living soul of man.

In the temple of nature floats strains of heavenly music, while its fretted vaults resound with the soft symphonies of angel voices; and the human heart is illumined by the refulgent beams of heaven's bright sun, in whose genial warmth and golden flood of living light each heart-throb finds life eternal.

Spiritualism proves that there is no positive evil in man—that ap-

parent evil is an effect of violated law. If God be the soul of goodness, that principle must be positive, as evil only exists in man, and man is negative to God, who manifests to the world, in sublimity and profundity, in his immensity, the elements of perfect goodness. Spiritualism clothes Deity with all the attributes of power and beauty, to which there can be no limitation; and the Bible of the true Spiritualist is the open volume of nature, whose outward and inward evidences of power and magnificence, can only be ascribed to a living and breathing source, whose being is infinite and eternal.

The effect of all things must be negative to the cause. Hence evil is negative to goodness, as man, in his infantile purity, when rocked on his mother's bosom to nature's sleep, ere experience had learned him to profane his own being, knew not an evil thought or propensity. The germ of life was then pure; but, not understanding the divinity of law, by which his being is governed, he unconsciously violated those laws, not being accountable or responsible for his misdirection, any further than the consequences of law are involved in the violation; and to receive a double punishment for a misdirection, which he could not avoid would instantly disrobe God of justice and mercy.

The departed soul comes not up from the grave, but descends from the abodes of the skies, and demonstrates its own individual resurrection; while the Bible ascribes to the soul of man a special day of judgment, when all those who have passed before, shall be resurrected.—This idea falls below good sense. Man cannot be both religious and vicious. Then why so much vice within the boundaries of the Christian religion, if every man be truly religious, who has written his name on the tablet of the church, as a devout follower of the teachings of Christ, and one who reverences his God. Nominal professors are utterly impracticable and unwise in the abstract; and men may profess till they depart for a fairer world, and be no better. True Christianity consists in the practical use of those principles which every intelligent mind cannot fail to understand, if reason hold the sway and fear dies away, into its own darkened regions. Science positively demonstrates that the soul of man, if it be immortal, must instantly find its resurrection in the land in which it longed to find, there to revel 'mid the coruscations of the skies, in full possession of its infinite qualifications, forever in the bright economy of unending law.

Science cannot be deceived. 'Tis not satisfied with the allegations of man, nor with the fulminating assertions of the pulpit; but, majestic in its own individuality, it rides through the storm-tempests of contention, and proves by its own researches, that death is only a process through which man must pass, to experience a more glorious birth.—Only an indication of a happier home. 'Tis a bright star to guide man's course over the surging scenes of life, that he may not become submerged in its angry billows, but land him safely in the realms of eternal joy and felicity. The trials of life are but as dew on the plumage of the bird, who soars in the sky above, to court the rays of the sun.

God is not eternity nor infinity, but is eternal and infinite. Hence he was never, nor can never, be embodied in a human form. His being is *all* vast as creation, and as mighty as time, and is only in humanity as you behold in the soul of man, in the perfume of the flower, in the prattling of the streamlet, and in the warbling of the forest chorister. Then who will bow in blind submission to uncertainties, when reality is nobly demonstrated in the waving of the leaf, in the throbbing of the heart, in the pulses of the body, and in the vast unlimited departments of nature.

It is too true that there is a great contrast in the beauties and living realities proven in angel visitations and ministry, compared with the uncertainties of ancient mythology and modern Christianity. While one is shadowy, the other shines forth like diamonds from Golconda's mines, when the incrustations of fear and distrust are torn from the jewel of the soul. Trace the history of Christianity through all its varied external phases, and its pages are so stained with blood that the beauty of religion taught by each age, is almost obliterated. 'Twas under the despotism of Constantine that the Council of Nice was held, to prove

or decide in favor of the divinity and immutability of Christ. And who was Constantine? 'Tis true he was an emperor; but alas! a murderer! and was he competent to decide upon the divinity of such a pure man as Jesus Christ. This was in the days of Catholicism; and when Protestantism first reflected its rays upon the world, how was it received? The dungeon and the stake found many noble hearts martyred to satiate the base appetites of priestly power; and every effort to banish those iniquities proved abortive, until finally there became sufficient of Protestant reformation to compel men to, at least, respect public opinion. And so might we recite many bloody scenes, if it availed ought; but 'tis useless.

Unhappily, murderous infidelity was rife in the days of all the Roman Emperors; and it is absolutely necessary that a futurity for man should be placed upon a stronger foundation than on ancient religion, or on the decretals of a profligate priesthood. And how is Protestantism today? What the condition of the professed followers of Christ? They hurl bitter anathemas at what science cannot deny. They stoop to drink the dregs of slander, and find it sweet to their religious tastes; and because they cannot physically persecute, they take the weapon of slander, and men of religion basely attack the noble and pure, and strive by falsehood base and black, to blemish the souls of those who are their brothers, in the operation of God's laws; and still they boast of the civilization of the nineteenth century. 'Tis time, tis time that man should call upon his God for support; and if heaven did not urge the sacrificing hearts on, who dare avow the belief of angel converse, God indeed might pity them, for their fate might be that of a Rogers; the only difference consisting in physical persecution and moral contamination. But on, and fearless too—the poisoned arrows of slander must soon rebound and wound the heart who aimed them at a part of their own God.

EDGAR C. DAYTON.

Railroad Circle.

MR. EDITOR:—I herewith forward to you the third lecture of the series from the "Railroad Circle." As the subject of these lectures involves highly important principles, and as the position which is taken may be objectionable to some of your readers,—the spirit, through the medium, has directed me to say that any one objecting to the position taken or to the philosophy of any part of these lectures, is invited and earnestly requested to make his objections known, through the medium of your paper, and they shall be answered in a respectful and conciliatory manner, through the same channel.

Respectfully yours,

EDWARD GIDDINGS.

Lockport, May 31, 1856.

LECTURE NO. 3.

Each organization, with all its materials, is from its mother earth; and as it takes upon itself these materials, it takes also their qualities, and it takes these qualities in the same proportion of the primates contained in the organization; hence the mineral has its various qualities, and is manifested in various ways, as it is variously combined; so, also the plant, and likewise animated nature. These qualities that manifest themselves in these combined forms, are the soul and spirit of matter. The rock represents a quality, and this is its soul; also the vegetable, and likewise the animal. The mineral kingdom has a soul or spirit that pervades its entire being, which is ever present with its counterpart matter; so, also the vegetable kingdom has a soul peculiar to the combinations that compose it. Man is but the higher order of combinations of these elements, and he manifests only such qualities as the materials possess that compose his organization; and what constitutes man above his fellow forms, is the legitimate result of a peculiar combination that enters into his organization.

Then what is man? He is a compound of matter. Each ingredient composing his organization, has its own specific qualities. These qualities, in their combined action, are the mind of man. Then mind is but a quality, that is inherent in the matter that composes his organization.

A mind with certain peculiarities, exhibits the kind and quantity of material that compose that organization. The mind is but a quality of matter, and not matter itself. All nature is a duality—matter and its inherent qualities. Matter is the body, the quality is the soul, mind or spirit.

God is a trinity. The first person in that trinity is matter. The second person is the inherent qualities of matter. The third person is the law of combination of matter and its respective qualities.

The primates, what are they? They are the sum total of the matter that forms the universe. In number there are seven, and each of these has seven parts, which may be considered as sub-primates; there are, therefore, then, forty-nine primates which may be considered the primates of the earth. All matter or mind can be reduced to forty-nine primates, each primate having one and its only peculiar quality. The various combinations of these primates produce all forms.

Matter itself being the first person in the trinity, is the basis of all created objects. Matter is a unit divided into seven component parts; each part is distinguished from the others only by a peculiar quality it possesses; and it is by this quality that the distinction is made which makes each part an individuality. One is entirely distinct from the other; yet, as a whole, they form a unit or an arch; one cannot exist without the other, and yet each one is entirely distinct from the others. A square block has six sides, and the seventh quality is its locality; these constitute the seven qualities which must exist, or no block could be known. As with the block, so with the universe; it requires the seven primates to constitute the universe; if one was wanting the universe would be a nonentity.

There are certain peculiarities in an individual block which are individualized, and have peculiarities which no other possesses; by virtue of one part standing in a certain relation to another part which constitutes it a block. Were it not for this relation, the block could not exist. So the universe has its parts, and these parts must exist in certain relations to constitute it a universe. Then matter is the basis of all formations. Each primate is known only by the quality it possesses. Quality is not matter; a principle represented by the side of a square block is not matter; a right angled triangle is not matter, locality is not matter, the harmony that fills the universe is not matter; the law of number as represented by mathematics, is not matter; the law of mechanics, the power of which moves the universe, is not matter: these are qualities inherent in matter, and not matter itself; these are qualities which matter reveals, and can only be known where matter exists. Hence the first person in the trinity is matter. The second person in the trinity is the qualities which this matter represents. Were there but two persons in the Godhead—matter and its qualities—it would ever remain unchanged—it would ever remain in its primitive formation; there could be no change, for matter in its primitive form is inert, and the qualities which it possesses are also inert.

As I said that matter or the original primates, stand in a certain relation to each other, and that peculiar relations constitute the whole, and as they stand related to each other, there is a law of relation. Matter, in a certain relation, forms a square; in another relation it forms a circle; in another, a right angled triangle. These are formed of matter, by a peculiar relation or combination of matter. As there is a relative law of forms, there is a relative law of chemical combinations. Certain combinations produce a certain form; so certain combinations of matter produce a chemical combination, and constitute a law of chemical affinity. Certain proportions of these primates, when they are brought in relation to each other, reveal a peculiar chemical formation. As matter, in certain relations, reveals to us forms—such as a square or a circle—so, by its peculiar combinations, it reveals to us a law of affinity, which we denominate a chemical law.

These chemical laws are by a specific rule, as the law of forms. When two qualities stand in a certain relation, in certain proportions, a specific law is revealed; and to produce that chemical law, such and such proportions must exist in the same relation that certain proportions

of matter must stand, in relation to each other, to produce a square or a circle. To produce a square, such and such proportions must exist; to produce a circle, such and such proportions must exist. To reveal a specific law, such and such proportions must be brought in relation to each other, or that law is not revealed. Hence matter will unite only in such proportions, and the law of chemical affinity runs parallel with forms, and is governed by the same general law, and one could not exist without the other.

Forms revealed in nature, are infinite, and run parallel with the law of numbers, which are also infinite; so likewise is the law of chemical combinations, and has its specific rules as much as forms and mathematics, and can be treated by itself, as much of itself as either of the other two; and it is only by this chemical law that man has revealed to him that wisdom which is only attributed to the Almighty God. In this law consists the wisdom principle. In this law consists the love and goodness attributed to the heavenly Father. It is this law from which emanates that Almighty Power which is the Creator and Ruler of the universe. And it is this law that constitutes the third person in the trinity.

Therefore you see the three grand divisions, or component parts, of the living, all-powerful and all-wise God. Father, who art thou?—Whence didst thou originate? Where was thy beginning? Who was thy creator? Whence originated that wisdom and that power which are manifested through thy works? Who, I ask, is able to answer?—Who can claim to be the originator of this almighty power and infinite wisdom? Who can say “I am thy progenitor; I put forth this power; I gave thee thy wisdom?” Again, I ask, who can claim this mighty prerogative of power and wisdom, that is manifested in thy works?—Who will answer? Echo, who? Silence pervades the universe. No answer do I hear. Who speaks? Again I say silence pervades the universe in answer to my question. Well, ask the Godhead—ask the third person in the trinity. Whence didst thou inherit thy wisdom and thy power? The answer comes,—From my brother principle,—I depend on him for the power and wisdom which I possess. “Whence did thy brother principle derive that power and wisdom to impart to thee?”—From my brother, matter, in which I live,—is the reply. Matter, where gettest thou this power and wisdom, which thou hast to part with so freely? The reply comes in answer to the question,—“I have no power.” And still the question is unanswered. Who, again, shall I ask? What else in the wide universe can be asked? Shall I call on nonentity to answer a mighty question like this? Nonentity, who art thou?—Again silence pervades the universe. Nonentity, where art thou?—Canst thou answer? I hear no response. I will return again to those who have responded to my question. Matter, dost thou not possess power and wisdom? “Nay, but there is a living principle within me that pervades my being.” Principle, dost thou possess this power?—“Nay, I only live in matter—I am silent—I have no power within myself—I am dependent on matter for my existence—all the power I possess is to live—I am like my brother matter, I am inert—we are coequal—we live in silence—power and wisdom are not within us—all the reply that we can make to thy question, is that:—We are.”

Then matter and its counterpart, quality, is the sum total of the wide spread universe. But I ask what power controls thy being? Hast thou not wisdom? Is not wisdom manifested throughout thy being?—Whence cometh that diversity of formations manifested through thy realms? Why is it that means are so well adapted to ends? To the third person in the trinity I put this question. Hast thou that wisdom and power that is manifested in matter? “Nay, I have it not. I am not. Why speakest thou to me? Matter with its counterpart principle, or quality, is the sum total of the universe. Why speakest thou to me? I have not a place in the wide round of space. I am not.”—If thou art not, what art thou, then? I ask of thee—of this wisdom—of this mighty power that pervades the universe. “Why askest thou of me, I say? thou callest me the third person in the trinity; but I say unto thee I have no power, I have no wisdom,—I am a nonentity.” Yea,

but I must press the question; I still ask thee of this wisdom, this mighty power that is manifested in nature; wilt thou deny thyself? “If I am, how am I? I am not conscious of an existence; I am not conscious of wisdom or power, if I exist, tell me how and by what means?” I say unto thee that wisdom pervades the universe; matter hath it not, the qualities contained in matter hath it not; but wisdom exists, and where does it exist, if not in thee? “Then if I am, I am, and tell me what I am, that I may answer thy question. Let wisdom speak its origin.” I am a descendant; or rather I am a consequence. “Consequence of what?” I will explain my origin. First, matter is my father, the qualities my mother, I am the legitimate child of their hearts.

Matter in its original form is composed of seven primates, each primate is known by the qualities it possesses. As all matter fills space, the different primates come in certain relations to each other; this is a self evident proposition. There must be a reality, and when matter stands in a certain relation, a form is made manifest, as a consequence. Matter, in a certain relation, will produce a square or a triangle or a circle, as a consequence of this relation. Is this square, this triangle or this circle, wisdom? Wisdom says, “I am the consequence.”—The forms are made manifest in consequence of the relation of things. By this same law, or principle, or relation of things, or relation of matter, —all forms are made manifest, as a consequence of this relation.

By the same law, all the planetary systems in the wide spread universe, were ushered into being, as a consequence of the relation of these primates. All minor formations that are made manifest upon these planets, are but a legitimate consequence of this relation. Matter, I said, within itself, is inert; the qualities which it possesses are also inert; but by virtue of this relation and the qualities possessed by matter, a union takes place, which we will denominate a chemical law; no chemical law is evolved but by virtue of this relation; neither are forms. A form is a consequence of a relation, so is this chemical law a consequence of a relation; and by virtue of this union, motion is evolved.—Motion, what is it? Form, what is it? They are but a consequence of this relation which the different primates stand in, with regard to one another.

Matter is inert and is not moved, only as matter moves matter, with an equal or superior force. What is this superior force? Whence did it originate? Whence did form originate? Force or motion originated from this relation of matter. Form pervades the universe and so does motion. Motion is ever produced by the chemical combination of matter. Matter, by itself, is inert, but the relation of matter is action, not matter itself. Matter is moved, but in consequence of this relation, which originates power to move it, by the same principle that form is made manifest.

The law or principle of a lever,—what is it abstractedly? It is a nonentity,—it is only made manifest by this relation. The principle of numbers,—what is it but a consequence of this relation of matter?—Has number within itself power or wisdom independent of matter?—Has the principle of a lever power or wisdom within itself, independent of the relation of matter? Has motion any power or wisdom, only as the result of this relation? But by virtue of these principles, or by virtue of this relation of matter to matter, the principles are evolved as a consequence of this relation; and these principles which are made manifest by this relation of matter, we call wisdom. Wisdom says, “I do not exist—I am a nonentity; I will allow myself to be personified as a relative being,—in fact I am not a being, but I am a relation.” Two objects standing one by the side of the other, form is evolved—number is evolved—the relation of position is evolved,—one stands in a certain relation to the other; the relation of itself is a nonentity, and yet it is an absolute existence, brought into being as numbers and forms are, as soon as the relation is established, and is subject to change as the relation changes.

These principles, which are the consequence of the relation just mentioned, and others of a kindred nature, are ever present when these relations are established. They are not a matter of growth; they exist.—

They are what may be termed **THE GREAT I AM**. They could have had no beginning, and they can have no end. Yet they are ever being brought to life, and ever fading away. As matter is relatively moved, they are ever present. The evolving of these principles by this relation of matter, is **MANIFESTED WISDOM**,—or what is known to man as wisdom. As man conceives this wisdom, manifested in nature, his mind contemplates its origin and the source from which it emanates;—that source he calls God.

We will, then, use the term God, as the origin and source of wisdom. Then the question comes home,—what and where is God? Matter fills the universe; the qualities of matter pervade the universe; the relation of this matter evolves all power and wisdom; “hence God is the sum total of matter, quality and its relation.” Then whence originated this wisdom? From the true and living God. By this view of the subject, you can readily conceive that God, and the wisdom and power that he manifests, are ever present. That God is ever mindful to the objects of his creation;—ever active, as the result of these relations—ever active by necessity. He is all-powerful by necessity, and his wisdom is a consequence. Whence does it emanate? Nay, wisdom is but the conception of this relation in the mind of man. The term wisdom is an expression implying the conception of this relation.

Lockport, June 4th, 1856.

MORE ANON.

Philosophy and Revelation.

LESSON V.

I see a brilliant fire; over that fire I see a steel plate, smooth as ivory, inscribed upon which are the words, “Philosophy, natural, not inconsistent with Revelation.” The inscription is in the form of a half circle, and is environed with flowers, engraved upon the plate. This plate is a leaf in the book of nature, and the inscription is the text upon which I propose to dilate.

All things in the incomprehensible circle of infinity, material or spiritual, living or dead, moving or motionless, are one, and only one world. Truly, men err in speech, when they affirm, upon the dissolution of the body, that a soul has gone out of one world into another. There is but one world, and there is no possibility of going out of it; neither is there any such thing as coming into it; because that would imply a limit to the unlimited. Speak truthfully to thy neighbor, and utter the language of genuine philosophy, though creeds perish, and creed-makers array themselves against the truth. Say to thy neighbor, there is one God, one world, one truth, one religion, one brotherhood; but many stars, many flowers, many streams, many brethren. Say to thy neighbor, whence came all these varieties, differences, and he will not say unto thee, that they have a different origin. Say to him there are many books, and many pages in each book; but must each and every page be precisely identical, in order to be a harmonious history, or agreement?—And he will say unto thee, nay. In the formation of a book, ought there not to be a connecting chain of events detailed; and in describing different events, must there not necessarily be a difference in the language of the pages? And he will answer, yea. Now, upon one page, you read, “philosophy natural not inconsistent with revelation.” On the next page, you read, “religion natural not inconsistent with philosophy.” On the third page, you read, “philosophy and religion the elevators of humanity.” *Per contra*.

Say to thy neighbor, darkness is natural, revelations are natural; revegetations are natural, sunlight and shade are natural; growth and decay, right and wrong, knowledge and ignorance, heaven and hell, are natural. Philosophy presents two faces, both natural, each different. Vapor rises; vapor falls. Are not both natural? Thy neighbor responds yea. Rising and falling are natural, but does not one contradict the other? And because of the contradiction, are either untrue? He replies, nay. Then, say to thy neighbor, why dost thou condemn spiritual revelations, because one contradicts the other?—And he replies because, in the contradiction, I discover an error. Does

he discover any error in the rising and falling of the vapor? Nay.—Why, then, should a contradiction be an error? May not two men approach each other, and pass each other, without error, or collision; and in passing, do you not discover, that the attractions are in different ways—in opposite directions? Are not the movements, although diverse and opposed, true to the attractions? Common sense replies, yea. Both are moved by natural causes, and are true to the attractive influences, operating upon them? Shall one say to the other, halt? May not the other reply, halt? And, in halting, would they not resist the attractions? and would not the force of one overcome that of the other? Why, it is like two cannon balls, meeting, striking, and falling down by each other's sides, neither are satisfied, both are marred, and their forms materially changed; yet the collision is natural, and the meeting unavoidable, when the direction is in the same line. What is there then unnatural? What is then unphilosophical? And what irreligious? Have we not a law attracting up and down? Again, we have a law drawing different ways, and collisions sometimes occur naturally. What, then, is unphilosophical? I answer, that which is unreasonable and disagreeable. But what is unreasonable and disagreeable to one man, may not be unreasonable and disagreeable to another. Hence, you see two minds going in different directions. One is attracted by one thing, and the other by a different thing. Both act in harmony with natural law. One seeks for earth, and earth-treasures, the other seeks for more elevated, purer, holier things. Why this difference? Why, if one has not a stronger affinity for earth, while the other has an affinity for the high, the pure, and the good. Some living things relish mud and filth; others are satisfied only with the pure and undefiled. Now, do not the lower animals glory in that condition which would be disagreeable to the more elevated? and is it not natural that they should, considering the difference of their affinities?

Exchange their conditions, by arbitrary power, and both would be uncomfortable. Hence, let them grow and rise, until the light from heaven shall reveal a world of beauty, harmony and delight; for it is impossible to make those who are imbedded in filth, understand, see, or appreciate the sublime beauties of the world above. They cannot, by any law of nature, comprehend, or understand, or appreciate that which is unseen and unfelt. They are a contradiction in the great scale of progressive being, to the advanced seraphs and angels above. They love their condition, their ignorance, their folly, and their filth; but the pure, progressed spirit loathes the offensive material in which they are imbedded, and from which nothing can elevate them but the attractive powers of heaven.

Now, I submit these reflections to your dispassionate judgment, and yield the time to others in waiting.*

*Dr. H, another clairvoyant, had entered the circle, after the spirit had commenced delivering the foregoing, and, on the conclusion, was made to deliver another short lecture which was too rapidly uttered to be taken down,

THE DEATH OF WARREN.

On the day of the memorable engagement of Bunker Hill, General Joseph Warren then in the prime of life, joined the American ranks as a volunteer. “Tell me where I can be useful,” said he, addressing General Putnam. “Go to the redoubt,” was the reply, “you will there be covered.” “I came not to be covered,” returned Warren, “tell me where I shall be in most danger: tell me where the action will be hottest.” At the meeting of the Committee of Safety previous to the battle, his friends earnestly strove to dissuade him from exposing his person. “I know there is danger,” said Warren, “but who does not think it sweet to die for his country?” When Col. Prescott gave the order to retreat, Warren's desperate courage forbade him to obey. He lingered the last in the redoubt, and was slowly and reluctantly retreating when a British officer called out to him to surrender. Warren proudly turned upon his foe, received a fatal shot in the forehead, and fell dead in the trenches.

AGE OF PROGRESS.

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Buffalo Harmonial Conference.

In the afternoon and evening of last Sunday, we were entertained at Townsend Hall, by numerous minds of the spirit land. It had been previously announced that the two principle lectures which would be delivered through brother FORSTER, afternoon and evening, would constitute one, on the subject of Religion and Politics; and that, in the afternoon, A. A. BALLOU would give an introductory address, through Miss SCOTT. It had been foretold, by Professor DAYTON, though not published, that he would be aided, in the afternoon, by the spirits of the medium's father and ADAM CLARK, who would furnish the thoughts on the subject of Religion; and he would clothe them in language; also that, in the evening, the spirits of ALEXANDER HAMILTON and ELBRIDGE GERRY would furnish thoughts on the subject of Politics, and Mr. SMITH would give them utterance, in his language.

It was not said who, if any body, would help Mr. BALLOU, in his department; but, in referring to what had been eloquently and beautifully said, through the organism of his medium, Pro. D. used the plural number, which indicated that Mr. B. also had help. This is a new feature in a spiritual programme, although we have long been aware, and have so intimated to our readers, that we generally had the minds of both SMITH and DAYTON, in those astonishing lectures, in which they have culled and arranged in order all the prominent facts of history, for centuries, which no one, two or three incarnate minds could retain, without having them committed to paper.

At the conclusion of Mr. BALLOU's beautiful introduction, in the afternoon, Mr. DAYTON commenced where he had left off, repeating some of his language, and delivered a discourse which was exceedingly able and masterly, in all its departments and bearings. He showed what religion has been, what it is, and what it ought to be. He showed that the Christian religion, from the early ages

of the Christian church, had been contaminated, perverted, turned aside from its original and legitimate purpose, and converted into a system of popular oppression, for the emolument and aggrandizement of Popes, Prelacies, Pristhoods and Aristocracies; and he proved that, although the reformation, which put popery down and protestantism up, was ameliorating in its tendency, as soon as the reformer and his age passed away, avarice and aspiration for power opened the doors of the church for corruption to enter, and religion was soon made as intolerable an engine of oppression as it was before. Thence down through all the intervening ages, he traced its progress, to the present day, in this our country, and found it withdrawing itself from the political affairs of the nation, and from the common concerns of life, over all which it should exercise a benign influence, and working secretly and openly—by direction and by indirection, to keep the truths of God in the back ground, to keep the veil of ignorance and bigotry drawn over the intellectual and spiritual vision of the people, to keep mind enthralled, and to enable the wielders of the engine to pull the reins of popular thought, and ride upon the common back of stultified humanity, as if it were consolidated into one immense donkey.

Let it be understood that we do not pretend to give even a sentence of the language used by the spirit, but attempt merely to present a few of the impressions which were left upon our mind.

Before the speaking spirit concluded, he brought the subject up to the point where the two parts, religion and politics, must necessarily run into each other, and be carried along together to the conclusion. Here he left it, to be taken up by Mr. SMITH and his aids, in the evening, and, not improbably, to lend a helping hand himself, as we have no doubt that Mr. SMITH had done in the afternoon.

When evening came, the Hall was filled with eager listeners; for Mr. DAYTON, on concluding his lecture, announced that HAMILTON and GERRY would furnish ideas for Mr. SMITH, as his helping spirits had done for him. Nor was any mind in attendance disappointed, who looked for eloquence, logic, science, philosophy and truth. Mr. SMITH took up the subject where Mr. DAYTON had stopped, and carried it out, in all its bearings, according to programme. He showed that true religion and rational politics, might and should be intimately blended and become one in every well-balanced, honest and patriotic mind; and that the odium which attaches to the idea of a union of Church and State, arises only from the tyranny of a false and God-defaming religion, the rotten corruptions which smell rank to heaven, from the political systems of nations, and the seething and blighting poisons which they engender, when they become fused in one system.

He reminded the audience of what they were all previously aware—for they were evidently intelligent—that politics, in America, from the Executive chair of the nation, to the smallest municipal council, had become gangrened with corruption—that the sanctity of the ballot box (the boasted palladium of American liberty) had been violated; the elective franchise prostituted, and the representative system virtually overthrown, by allowing knaves, bullies, drunkards, blacklegs and brawling demagogues to take the lead in conducting election, and in furnishing candidates for all the important offices in our political organizations, (we again notify the reader that we use our own language,) and that, in all this, the dominant religion of the country has stood aloof, holding itself too pure and holy to enter the arena of political strife, but having its thousands of individual representatives, dabbling, participating,

wire pulling and managing, to secure to itself a full share, if not the lion's share, of the spoils of vanquished morality and patriotism.

He told the audience another fact, which, as men and women of capable minds, whatever may have been their individual proclivities or prejudices, they could not avoid responding *amen* to; which was that the people of this country, on emerging from the thralldom of transatlantic vassalage, into national individuality and freedom, committed a gross blunder, a fatal wrong to themselves, by making a compromise with error—with a flagrant moral wrong; and this compromise constituted a radical defect in their national organization; engrafting upon the new political system an ulcer whose deep-reaching and far-spreading fibrils have distributed poison—fatal poison, through all the ramifications of the system. And this fatal precedent, he averred, had been continually followed by the representatives of the people, who have made compromise after compromise, till every principle of politico-moral purity and right, has been adulterated and corrupted by compromise with some deleterious error.

Human slavery, he said, was the first enormous error which the American people, in the organization of their national government, made a compromise with; and this demoniac father of compromises, had thoroughly poisoned the whole political system, and implanted in it the seed of that death which it seems now to be approaching with constantly accelerated strides. He pointed to the horrors of civil war, whose threatening countenance is already unveiled to portions of the American people, and showed how necessary it is for all who love their country and who prize the blessings of peace, to appeal to the ballot box, instead of the sword and Sharp's rifles, to correct the existing evil, and prevent the effusion of blood and the anarchy which must soon cripple and destroy the prosperity of the country, stop the march of science, lay waste the fields of agriculture, annihilate commerce, reduce cities to ashes, and turn loose the mad spirit of general devastation and ruin, to range at large over freedom's last refuge.

We do not—cannot pretend to give even an inkling of the tenor, quantities, prominent characteristics and great importance of the matter embodied in those lectures. And we feel as if we owe an apology to those of our readers who listened to them, for the tameness of what we have said, compared to what we have attempted to represent to those who were not present.

Political.

A convention of delegates, from the several states of the Union, recently met at Cincinnati, and nominated candidates for President and Vice President of the United States.

Very few will be the remarks which we shall make on this subject; and before making even these, we will declare to the reader, that in every thing we say in relation to the politics of city, state or nation, we represent but a single individual, and that is our own solitary self. Nor do we, in ought we say on any subject, assume to speak the sentiments of all who patronize the paper. We hold that it is not only the privilege, but the duty, of every rational being, to think for himself, speak for himself and act for himself, for the very good reason that on him will fall the major part of the suffering for misdirected energies, moral, intellectual and Spiritual. Then reader, when you see an article in this paper, with above sign at the head of it, be sure that what you are about to read, or to pass unread, is not intended to represent the sentiments of any

other person than the editor—not even those of the proprietors.

Thus premising, we can say what we are impressed to say, freely and independently.

The political faction whose delegates met at Cincinnati, nominated, for President, JAMES BUCHANAN, of Pennsylvania; for Vice President, JOHN C. BRECKENRIDGE, of Kentucky. Of the abilities of these gentlemen, we have nothing to say; nor shall we attempt either strictures or eulogy, upon their moral or political antecedents. Their history is in our mind; but we have no occasion to descant on it. We declare that we will not give them our vote, however well qualified they may be to discharge the duties of the positions they aspire. In the absence of any other reason we might offer, as leading our mind to this determination, it is enough, in our opinion, that they both favor the course pursued by the Executive firm of PIERCE and DOUGLAS, and that Executive firm are in favor of their election. This is sufficient, in our estimation, to set the seal of condemnation upon them, and to prevent any American citizen, whose mind is capable of soaring above corruption and pelf, who loves his country for the liberality of its institutions, and whose soul revolts at the idea of human slavery, physical, intellectual and religious, to look upon their success as the bane of American liberty, or the tocsin of civil war.

We confess—individually, mind—that we have upon our soul the sin of having voted for the electors who gave the voice of this state for the elevation of FRANKLIN PIERCE to the Presidency; an act of ignorance which was sinful—we knew him not, and should not have done it. Hence we feel willing to suffer for it, and will not even pray for forgiveness. But we have determined never to do the like again; and we hope millions of our countrymen have come to the same determination.

— Several editorials, prepared for this number, have been crowded out by other matter, previously put in type. One of them is a response to the musical criticism of a correspondent. Another consists of remarks in relation to the verdict of a late Coroner's Jury, which was: "Died by the visitation of God."

Phenomenal.

On the evening of the 16th of February, I attended a circle at the house of Mr. Farrar, in Boston. There were some twelve or fifteen present. A young man by the name of Squire was the medium. A part of the manifestations took place in the light, and a part of them in the dark. The following were the first manifestations which were performed in the light: A pencil was placed upon paper, and the medium held the paper in one hand under the table, the other hand resting on the table, in sight of the company. Some were sitting about the table, while others were sitting so that they could look under. In a few moments the following was written without the agency of any physical hand: "Get the watch." A watch was then produced and the company examined it. The medium then took it, wound the chain around his thumb, grasped it in his hand, so that the watch was suspended some two inches or more below the hand, and Mr. F. tied a handkerchief about the hand so as to prevent the possible use of the fingers; this hand and watch were then placed beneath the table, the other resting upon it. In this condition the watch was opened, the cap taken off and the cases shut again. This was twice repeated. Another gentleman present produced his watch which was opened in like manner. The cases were also opened and shut at particular instances indicated by counting one, two, three; as the word three was pronounced the click of the case would be heard. The hour hand of the watch was also moved forward at request. These things were done in the light, and under circumstances where no trickery could be practised without detection.

The following phenomena took place in the dark: A round table, very strong and heavy, weighing over fifty pounds, was examined and *hafter* by the company. The medium then took his place by the side of the table, and rested the ends of his fingers upon the side next him, and the light was turned off. Instantly the table was thrown over his head, bottom side upward, and thrown upon the bed beside him. This was repeated several times. Next, any individual who chose took his place beside the medium, and rested his fingers upon the edge of the table, when it would arise, turn bottom side upward, and rest upon their heads. Several individuals tried this experiment and it was entirely satisfactory to all. Next, the medium took his position upon the bed, reaching out his arm so that his fingers could touch the table, when instantly the table arose to the ceiling, a distance of ten feet, and came back square upon its legs again; it went up with great force. Several of us saw a light connected with the rising up of the table, and especially when it struck the ceiling. This was repeated several times to the entire satisfaction of all present. Next, the table was placed on the side of the room opposite the bed, a distance of some ten or twelve feet and the medium took his seat upon the side opposite to him. We then extended our arms, touching the table with our fingers, when it was thrown with great force entirely across the room upon the bed.

Lastly, the company formed a circle, all taking hold of hands, including the medium. I held the medium's right hand in my left, and D. K. Miner held the medium's left hand in his right. The medium was then taken up as high as we could reach, standing on tip-toe, and floated around the room over the heads of the circle, and at request stepping upon the heads and shoulders of those who desired it. This was repeated several times, giving each individual an opportunity of taking hold of the hand of the medium and satisfying himself that no-trick was being practised. When the medium arose from the floor, instead of resting upon my hand, my hand was lifted with him, and I was strongly drawn after him as he passed over the circle. These are the simple facts. Each may explain for himself.

Obituary—Communicated.

"GONE HOME."

In the town of Pomfret, near Fredonia, N. Y., May 13th, the angel of change released the spirit of Mr. J. V. Bartlett, from its tenement of materiality, in the 61st year of his age, to commence his immortal advance, in that celestial circle where affection finds its sweet, undying response, and joy meets with no reverses.

During his brief, though agonizing illness, he manifested no symptoms of impatience. A calm unruffled serenity of spirit, a deep and tranquil resignation, shed round his dying couch the radiant light of dawning immortality and happiness. He had ever been a zealous advocate of the universal salvation of the whole human family; and while he was endowed with strong reasoning faculties, he also possessed excellent judgment, and none could call him a visionist or fanatic, though, for several years, a firm believer in the intermundane communion of spirits. Spiritualism sought his dwelling, in its infancy, and through the mediumship of his little daughter, the invisible messengers gave such positive demonstrations of their presence, as compelled him to believe.

The sorrowing wife and children have the sweet consolation, that the loved one will oft hover near them, responding to every affectionate remembrance, while he, in deepest tenderness, will still love, cherish and guard those little ones, so early bereft of his material aid and care. The funeral services were conducted by the masonic fraternity.

"Notice to Contributors."

We copy the following notice to contributors, from the *Woman's Advocate*, because we like it; and we like it because it is sensible and appropriate, and because we have reason to sympathize with its sentiments:

We are constantly annoyed by applications for manuscript which has

been sent us for publication, and which has not appeared in our columns. We would say to persons thus applying, that we cannot be responsible for the safety of articles thus received; and the best plan for those sending, is to keep duplicates of their productions. We have enough that is valueless sent us each week to fill two pages the size of the *Advocate* and it would take more time than we could spare to return all we reject, to its owners; we destroy within a day or two, such as we do not care to give place to. This we hope our friends will remember.

Many good men and women who have not talents for writing, send us their productions; and if we do not publish them, withdraw their names from our subscription list. We have lost many friends from this cause. We think we have scarcely retained one whose contribution we have rejected; this exhibition of wounded vanity is simply ridiculous.

Again, persons often wait upon us with a poem or story, and desire us to read it whilst they wait, and tell them if we like it, and what alterations we would suggest. This is in bad taste. We do not like to wound the feelings of any by telling them their articles are worthless. It is quite as painful for us to say this as for them to listen to it. Therefore, henceforth, we will not do this to oblige any, and those sending will please understand if their productions do not appear within two weeks after their receipt, they are not accepted.

The Child Angel;

A DREAM.

I chanced upon the prettiest, oddest, fantastical thing of a dream, the other night, that you shall hear of. I had been reading the "Loves of the Angels," and went to bed with my head full of speculations, suggested by that extraordinary legend. It had given birth to innumerable conjectures; and, I remember, the last waking thought, which I gave expression to on my pillow, was a sort of wonder, "what could come of it."

I was suddenly transported, how or whither I could scarcely make out—but to some celestial region. It was not the real heavens neither—not the downright Bible heaven—but a kind of fairy-land heaven, about which a poor human fancy may have leave to sport and air itself. I will hope without presumption.

Methought—what wild things dreams are!—I was present—at what would you imagine?—at an angel's gossiping.

Whence it came, or how it came, or who bid it come, or whether it came purely of its own head, neither you nor I know—but there lay sure enough, wrapt in its little cloudy swaddling bands—a Child Angel.

Sun-threads—filmy beams—ran through the celestial napery of what seemed its princely cradle. All the winged orders hovered round, watching when the new-born should open its yet closed eyes: which, when it did, first one, and then the other—with a solicitude and apprehension, yet not such as, stained with fear, dims the expanding eyelids of mortal infants—but as if to explore its path in those its unhereditary palaces—what an inextinguishable titter that time spared not celestial visages! Nor wanted there to my seeming—O the inexplicable simpleness of dreams!—bowls of that cheering nectar,

—Which mortals "caudle" call below—

Nor were wanting faces of female ministrants,—stricken in years, as it might seem—so dextrous were those heavenly attendants to counterfeit kindly similitudes of earth, to greet with terrestrial child-rites the young Present, which earth had made to heaven.

Then were celestial harpings heard, not in full symphony as those by which the spheres are tutored; but as loudest instruments on earth speak oftentimes muffled; so to accomodate their sound the better to the weak ears of the imperfect-born. And with the noise of those subdued soundings, the Angelet sprang forth, fluttering its rudiments of pinions—but forthwith flagged and was recovered into the arms of those full-winged angels. And a wonder it was to see how, as years went round in heaven—a year in dreams is as a day—continually its white

shoulders put forth buds of wings, but, wanting the perfect angelic nutriment, anon was shorn of its aspiring, and fell fluttering—still caught by angel hands—for ever to put forth shoots, and to fall fluttering because its birth was not of the unmixed vigour of heaven.

And a name was given to the Babe Angel, and it was to be called *Ge-Urania*, because its production was of earth and heaven.

And it could not taste of death, by reason of its adoption into immortal palaces; but it was to know weakness, and reliance, and the shadow of human imbecility; and it went with a lame gait; but in its goings it exceeded all mortal children in grace and swiftness. Then pity first sprang up in angelic bosoms; and yearnings, (like the human, touched them at the sight of the immortal lame one.

And with pain did then first those Intuitive Essences, with pain and strife to their natures, (not grief,) put back their bright intelligences, and reduce their etherial minds, schooling them to degrees and slower processes, so to adapt their lessons to the gradual illumination, (as must needs be,) of the half-earth-born; and what intuitive notices they could not repel, (by reason that their nature is to know all things at once,) the half-heavenly novice, by the better part of its nature, aspired to receive into its understanding; so that Humility and Aspiration went on even-paced in the instruction of the glorious Amphibium.

But, by reason that Mature Humanity is too gross to breathe the air of that super-subtile region, its portion was, and is, to be a child for ever.

And because the human part of it might not press into the heart and inwards of the palace of its adoption, those full-natured angels tended it by turns in the purlieus of the palace, where were shady groves and rivulets, like this green earth from which it came: so Love, with Voluntary Humility, waited upon the entertainment of the new-adopted.

And myriads of years rolled round, (in dreams, time is nothing,) and still it kept, and is to keep perpetual childhood, and is the Tutelar Genius of Childhood upon earth, and still goes lame and lovely.

By the banks of the river pison is seen, lone-sitting by the grave of the terrestrial Mirzah, whom the angel Nadir loved, a child; but not the same which I saw in heaven. A pensive hue overcasts its lineaments; nevertheless a correspondency is between the child by the grave, and that celestial orphan, whom I saw above; and the dimness of the grief upon the heavenly, is as a shadow or emblem of that which stains the beauty of the terrestrial. And this correspondency is not to be understood but by dreams.

And in the archives of heaven I had grace to read, how that once the angel Nadir, being exiled from his place for mortal passion, upspringing on the wings of parental love (such power had parental love for a moment to suspend the else irrevocable law,) appeared for a brief instant in his station; and depositing a wondrous Birth, straightway disappeared, and the palaces knew him no more. And this charge was the self-same Babe, who goeth lame and lovely—but Mirzah sleepeth by the river Pison.

ROCHESTER, June 6th 1856.

BROTHER ALBRO:

I am desirous of stating to you and your numerous readers, a fact if you deem it all or part of it worthy a place in the columns of your most valuable paper. It is a spiritual phenomenon which cannot fail, I think, to put to silence, if not convince, the greatest skeptics, of the folly of the arguments put forth by them to disprove its assumed origin.

It is this: Sentences and names are given upon the arm of a young woman, now residing with us,—in a raised form, sufficiently legible to be read; and not unfrequently tests are given to persons present, of some name in the spirit-world, of whom the medium knew nothing, but the simple fact of its spontaneous appearance, which is indicative of some higher power than man has yet possessed in the earth life.

The same medium has been attended by the raps some two years, but being surrounded by much opposition, and wholly without associations of a spiritual character, even that form of physical manifestation

had not been cultivated sufficiently to use the alphabet, until some three weeks since when through spirit direction, she came to live with us,—Now the alphabet is used, and time kept to music; and other forms of mediumship are being developed, such as tipping, writing, clairvoyant, healing &c.,

Yours for spiritual reform,

SARAH A. BURTIS.

P. S. When Bro. Forster's mind is made up, when he will visit Rochester, will he give us nearly a (weeks notice that the hall can be secured for him,—for without Corinthian Hall his visit would prove a failure, as far as the public are concerned.)

With sincere regards for him, and for yourself, I remain your friend and sister.

S. A. BURTIS.

Letters of the Rev. Mr. Edwards.

THE RAILROADS OF EUROPE.

The great railroad line from Paris to Marseilles, a distance of 535 miles, is now completed, except the bridges at Lyons across the two rivers, the Saone and the Rhone, at the junction of which the city stands. These bridges, when finished will be as fine specimens of workmanship as can anywhere be found. The one across the Rhone is already nearly done—and it presents a most beautiful and picturesque view; as seen from a point half a mile above it. The piers of the bridge across the Saone are now building in water that is 40 to 50 feet deep.

Great cylinders of cast iron are first planted on the bottom of the river, by some means, I know not how—which reach above the surface of the water. From these the water is pumped out, and the workmen descend in them, and carry on the work of rearing the piers from the bottom of the river. This bridge across the Saone is approached by a tunnel five or six miles in length! How far it is below the surface of the earth I cannot tell. But it is no uncommon thing in this country to travel a mile or two in a tunnel, and that, too, at the rate of 40 miles per hour. But the railroads in this country are so delightful! There is scarcely any perceptible motion.

The roads are beautifully graded, and then covered with pebbles or small fragments of rock, pounded in, so as to make them firm. The sides of the embankments are turfed. The tracks are always double, so there is no danger of collision. The coaches are elegant, and the whole management of the roads is conducted with the strictest reference to the convenience, comfort and safety of the passengers. Traveling by rail in England, and especially on the continent, is much more pleasant, and vastly safer than in the United States. The Express, and the direct trains, as they are called, make but few stoppages on the long routes, and ordinarily not more than one or two minutes at a station. Then everything is so quiet. There is no bustle or noise at the stations.

In obtaining tickets, but one person can approach at the same time, and he must get his change and retire before another can apply. In a word there is a perfect system, about everything. The coaches are not like ours. They are divided into apartments that resemble elegantly furnished private carriages. On the continent there are eight seats in these apartments; in England only six. The first class on the continent is far superior in point of comfort, to the first class in England. In England they have no means of warming the coaches in cold weather. In France they warm them by cylinders of hot water, which are changed two or three times during the night or day. They keep the coaches very comfortable.—*American Baptist*.

THE OLDEST BOOK.

A gentleman in Alabama owns a manuscript Bible which is said to be the oldest book in the United States. It was written a thousand years ago. The owner gives the following description of it: The book is strongly bound in boards of old Engish oak, and the leaves are fastened together by thongs. The leaves are of parchment of a most superior quality, of a fineness and smoothness little inferior to satin. The pages are all ruled with great uniformity and beauty, and written in the old German text, divided into chapters and verses. The first chapter

of every book is commenced with a large capital letter, beautifully executed, and splendidly illuminated with red, blue and black inks, which still retain their vivid colors; and no two of the capital letters in the volume are alike. Some monk probably beguiled many a weary hour of his momentous life in writing and ornamenting this rare and valuable relic.—*Maine Evangelist.*

Mirage on Lake Superior.

We have often heard of the optical illusions encountered by mariners on the great Northern Lakes, but nothing equal to that witnessed by a gentleman on Isle Royal. He writes in the following manner.

"The mirage on the Lake shores is a most interesting natural phenomenon. Occasionally it displays a surprising grandeur which baffles all powers of description, from the rapidity of its changing features.—On one occasion, in the spring of 1854, it exceeded anything that I had before seen. From the Siskowit Mine, the south shore from the Keweenaw Point to Fon du Lac, a distance not short of 150 miles, which is seldom seen under the most favorable circumstances, now came in full view. The nearest point of this range of hills is at least fifty miles from us, and though not more than eight or nine hundred feet in height, by actual measurement, presented the appearance at this time of an extensive range of lofty mountains, with numerous peaks starting from their summits, and lost in the clouds, not unlike gigantic pillars of Heaven. To the observer, the scene, like a moving panorama, was constantly changing. At one moment the side of the mountains resembled a vast wall of rocks, and at another a boundless plain of fallen ruins.

The bluffs, slopes, escarpments, depressions, ravines, clearings, and wooded regions all change both feature and position with astonishing rapidity. The mountainous walls of rocks and ruins all pass away, and are followed by an endless variety of the most lovely landscapes that the eye ever beheld, all apparently hemmed in by distant hills, covered with green foliage, and bathed in the gilded rays of a summer sun. A countless number of small rivers might be seen gracefully winding among the green hills, finally discharging their waters into a crystal lake in the midst of the landscape. To contrast with this beauty and enchantment, inverted hills covered with timber might be seen moving over the surface of the water and passing directly into the side of the mountains, while off the unruffled bosom of the phantom lakes, start a number of pointed cones, widening as they rise to great mountains whose bases are fixed in the clouds, all moving gently forward and mingling one with the other into every imaginary form and figure that it is possible for the mind to conceive. For a few moments I was interested in seeing one of those inverted mountain peaks, passing directly through a large city, and changing on the opposite side into a formless mass of rock, confusedly thrown together and suspended in the air. Afterwards it assumed the form of numerous promontories with long low headlands, extending far away into the lakes. After the lapse of a few moments it broke into islands, rocks and shoals, just emerging from the water, and finally disappeared, leaving nothing behind but the blue surface of the lake—our vision bounded by the horizon."—*Detroit Free Press.*

TRUE CHARITY.

It is as easy for some people to be benevolent, as it is for others to be fat, or beautiful, or easy tempered. One man is generous by nature, another avaricious, a third choleric, and a fourth patient. We have various propensities, and we do not know that we deserve more credit for the good ones than for the bad ones. If we have strong feelings of justice, humanity and affection, let us be thankful; they are gifts of God—let us cultivate them; and at the same time, let us remember in tender love those who have been less blessed. One is born beautiful, and another repulsive; one has wit, another none; one has great moral worth, another appears endowed with scarce a germ of conscience or principle. Who made us to differ? If a man robs you, who is the most to be pitied—you, who lose a few dollars, or he who is himself lost to a sense

honor and right? Had you been placed in his circumstances, with the same natural propensities, and no more power against temptation than he possessed, might you not have done the same wrong?

Lead, teach, develop the misled and erring. Treat them always with patience and tender concern. It is your good fortune rather than their fault, that has made you better than they. To be charitable from a natural impulse, to compassionate those who excite our compassion, to love where we expect a return—this is well, although not much; but to be charitable from a diviner impulse, to compassionate those who wrong us, to love with self-sacrifice, forgiving our enemies because they know not what they do, and working for the ignorant and ungrateful with large and cheerful faith,—this is the grace that surpasses all.—*Paul Creighton.*

Endless Misery.

A writer in the *New Covenant*, speaking of the doctrine of endless misery, holds the following language:—

"The doctrine is evidently not scriptural; but if it were, we should still believe it not 'true'; and though God had threatened it, he never intended to execute it. For if we were driven to the alternative of giving up, either his veracity or his benevolence, we should not for a moment hesitate which. We should adopt the first; for dear as his veracity is, his benevolence should be still dearer. Goodness should have the preference above truth. So we are taught by our Savior in a certain parable, where a husbandman is represented as saying to his two sons—'Go, work in the field'; and one replies that he would, but went not, and the other that he would not, yet, repented and went. The last had the preference.

COTTON SUPERSEDED BY SILK.

The Paris correspondent of the London *Atlas* says:

"We hail with delight the announcement that a 'savant' has made so valuable a discovery in the art of preparing silk, that this article will become cheaper and more common than cotton. This savant, it appears, one day having nothing else to do, began to think, which is wonderful for a savant, says Aphonse Karr—that there was but one creature capable of producing silk—that there was but one description of vegetable matter, that of the mulberry tree, fitted for that creature's food; therefore the milky substance must not lie in the animal but in vegetable matter; so at once the savant set about analyzing the composition of the mulberry leaf, and by boiling it to a thick paste has produced every description of silk in immense quantities. I have seen several yards of manufacture, and although wanting a little of the gloss belonging to that spun by the worm, I can pronounce it as superior to the finest foulard hitherto made. The price of the silk is five francs a pound when spun, being one hundred and twenty francs cheaper than that of the present day. This new method of procuring silk will at once be adopted in all countries, as the mulberry can be grown in any country, and requires scarcely any culture. The cultivation of this new branch of industry will do away entirely with that of cotton, so that slavery will have a natural cause of abandonment in the United States, little anticipated at the beginning of the century."

LIVING SNAKE IN A WOMAN'S STOMACH.

The Boston *Ledger* relates that a respectable lady residing near Amesbury, has for a period of two years or more been greatly annoyed and finally physically prostrated, by some until recently unaccountable disorder in the stomach. The doctors were unable to relieve her or tell what was the matter. Finally, the distressed lady resorted to a spiritual medium—she being herself a spiritualist and a powerful medium—and requested that the spirit of Dr. Rush might be called. The shade of the eminent physician answered the summons, told the enquirer that a living snake had got a lodgment in her stomach, and unless ejected it would kill her. The doctor prescribed, the lady followed directions, and soon ejected the reptile that caused her woe. It was of the water-adder species, a living creature, and full of its native malignity. These are said to be real facts.

The Children.

"Who bids for the little children—
Body and soul and brain?
Who bids for the little children—
Young and without a stain?
Will no one bid," said England,
"For their souls so pure and white,
And fit for all good and evil,
The world on their page may write?"

"We bid," said Pest and Famine,
We bid for life and limb;
Fever and pain and squalor
Their bright young eyes shall dim.
When the children grow too many
We'll nurse them as our own,
And hide them in secret places,
Where none may hear them moan."

"I bid," said Beggary, howling;
"I'll buy them one and all;
I'll teach them a thousand lessons—
To lie, to skulk, to crawl;
They shall sleep in my lair like maggots,
They shall rot in the fair sunshine;
And if they serve my purpose,
I hope they'll answer thine."

"And I'll bid higher and higher,"
Said Crime, with wolfish grin,
"For I love to lead the children
Through the pleasant paths of sin.
They shall swarm in the streets to pilfer,
They shall plague the broad highway.
Till they grow too old for pity,
And ripe for the law to slay."

"Prison and hulk and gallows
Are many in the land,
'Twere folly not to use them,
So probdly as they stand.
Give "me" the little children,
I'll take them as they're born;
And I'll feed their evil passions
With misery and scorn."

"Give "me" the little children,
Ye good, ye rich, ye wise;
And let the buisy world spin round
While ye shut your idle eyes;
And your judges shall have work,
And your lawyers wag the tongue,
And the jalar and policemen
Shall be fathers to the young."

"Oh, shame!" said true Religion,
"Oh, shame, that this should be!
"I'll" take the little children—
I'll take them all to me.
I'll raise them up with kindness
From the mire in which they've trod;
I'll teach them words of blessing,
I'll lead them up to God."

"You're "not" the true religion,"
Said a Sect with flashing eyes;
"Nor thou," said another, scowling—
"Thou'rt heresy and lies."
"You shalt not have the children,"
Said a third, with shout and yell;
"You're Antichrist and bigot—
Youd train them up for hell."

And England sorely puzzled,
To see such battle strong,
Exclaimed with voice of pity—
"Oh, friends, you do me wrong!
Oh, cease your bitter wrangling,
For, till you all agree,
I fear the little children
Will plague both you and me."

But all refuse to listen;
Quoth they—"We bide our time;"
And the bidders seized the children—
Beggary, Filth and Crime;
And the prisons teemed with victims,
And the gallows rocked on high,
And the thick abomination
Spread reeking to the sky.

From Tiffany's Monthly.

Apostolic Errors.

We have, in several articles in this and the previous number, demonstrated that all communications clothed in human language are addressed to the understandings of those who read them, and that they become no more perfect, as a means of communicating truth, than are the understandings of those to whom they are addressed; that words and sentences are but forms of expression, and that each individual invests such forms with such ideas as harmonize with the condition of his understanding. These positions being true, there is an end to all further disputation about the infallibility of any communication clothed in external language, for such revelation can be infallible for the communication of truth only to those who are infallible in their understandings of those matters pertaining to such communication.

The apostles or disciples of Jesus were subject to the same law, in their perception and reception of the doctrines of their Master. They were liable to err and did err in their understandings of his sayings, as is most apparent in their writings. The doctrine of infallibility, as applied to them or their writings, is without any foundation in philosophy or fact, and the sooner people understand these things, the sooner will they be in a condition to appreciate the truths of Jesus and the apostles, and the sooner will they cease charging God with their false dogmas, because, forsooth, they have misinterpreted some form of expression in the Bible.

Those who affirm the infallibility of the teachings of the apostles, can not defend their position upon any principle of mental or spiritual philosophy. They cannot sustain it by any fact, but, on the contrary, every principle of philosophy and all the facts of Gospel history contradict such an assumption. If it be claimed that they were infallible in their teachings, when did that infallibility commence, and what are the evidences thereof? Certainly it did not commence previous to the death of their Teacher, for all are agreed that, at that time, they were altogether uninstructed in the nature of the new kingdom or government which was to be established. Nor were they correctly informed previous to the day of Pentecost. The wonders of that memorable day took them as much by surprise as they did those who witnessed them.

It has been claimed that after the outpouring of the Spirit on that occasion, they became the subjects of the infallible guidance of the Spirit, but the subsequent history shows that such was not the case. The Spirit on that occasion did not lead them into a knowledge of all truth, in fact it does not appear that they were any better instructed in the doctrines of the kingdom of heaven on that occasion than they had been before. Their ideas of the nature of the kingdom which Jesus was to establish, were not in any manner changed. They still considered him as a temporal prince; one who, in a short time, was to return and establish a temporal kingdom. Their faith in the ceremonial law of the Jews as essential to the temporal and spiritual well-being of man, continued. The idea that the kingdom of heaven was for the benefit of the Jew alone, was as firmly established in their minds, after the Pentecost, as be-

fore; in brief, they were as essentially Jews in their faith and expectations as were the Scribes and Pharises themselves, and the scenes of the Pentecost did not enlighten them at all upon the subject of their real mission.

The truth of the above becomes very apparent when we examine their views in respect to the relation the Gentile would sustain to the new dispensation. No one will deny that a true perception of the doctrines of Jesus would have taught them that God was no respecter of persons; that the principles of Christianity were as applicable to the Gentile as to the Jew; and that the same condition which would harmonize the Jew with the Divine Father, would also harmonize the Gentile. No man of to-day would be considered to be well instructed in the doctrines of Jesus, who supposed it necessary for the Gentile to be circumcised and be made a Jew before he could receive the benefits of the Christian dispensation. The fact that an individual, to-day, should make any such claim would justly be considered demonstrable evidence that he did not understand the principles of Christianity. That this was the condition of the mind of the apostles for many years after the day of Pentecost, no one will pretend to deny. Then, upon what principle is it claimed that they were fully instructed in the doctrine of Christ while they entertained such false sentiments? Such claim is utterly without foundation.

But it is said that they were not permitted to teach doctrines which were not true, although they did not fully understand them. But upon what evidence is such an assumption founded? As true Christians, the universality of their mission to Gentile as well as Jew, was fundamental and they could not teach any doctrine pertaining to the mission of Jesus which could truly ignore that universality. And the history of their teachings shows clearly that their Jewish ideas entered largely into what they taught. The evidence is that Peter, on the day of Pentecost, as well as on several subsequent occasions, was preaching to the people upon a subject which he did not understand, and when the people, convicted under his preaching, cried out "Men and brethren, what shall we do?" they had no reference to their general character as sinners, nor did Peter refer to that character in his answer, "Repent and be baptized." His course of argument had been to convince them that the Messiah, to whom they were looking for redemption from temporal evils, had already come in the person of Jesus of Nazareth, and that they had rejected him; that they had crucified him, and that he had arisen from the tomb and returned again into heaven, so that there now remained no promise of redemption for them. The Messiah had come and gone, and the fault was their own. It was by testimony and argument of this kind that Peter alarmed, and caused them to cry out, "What shall we do?" Peter had not been preaching to them of their selfishness and lusts. He had not convicted them of their infidelity to the requirements of truth, purity and justice. He had accused them of rejecting the promised Messiah, and proved it to their satisfaction, and hence their alarm. But you look in vain for the essential doctrines of the new dispensation in any of the discourses which Peter preached on those occasions.

Since these things are so, why not look the truth in the face and be instructed by it. Why continue to affirm of the apostles, those things which do not pertain to them? Whoever affirms of their teachings infallibility let him show when that infallibility commenced, and wherein it consisted. He who makes such an affirmation without perceiving its truth, is false to himself, false to humanity, and false to God.

There is nothing to be gained for the Bible by any such doctrine. Its falsity is so very apparent that it causes many to reject the entire book, and even to despise those truths which they would otherwise receive; and it tends to make bigots and fanatics of those who do receive the Bible as the word of God. Why not, then, take the Bible as a book of expressions which become significant according to the understanding of those who read? Those forms of expression are capable of conveying to the minds of those who are properly developed, the highest spiritual truths, but at the same time they are liable to become the instruments of grossest falsehoods to those minds who receive their

authority, but do not perceive their significance. Taking this position, we may have the benefit of all the truths of the Bible, and not be liable to charge God with our falsehoods.

A Touching Scene.

A comparatively young lady, dressed in deep mourning—her husband having recently died—was traveling southward, having in her care and keeping a young daughter of some six years. The little girl was mild eyed as an autumnal sky, and as delicate and transparent as the pearls of Ceylon.

Touchingly beautiful was the affection of her heart for her mother, whose solicitude for the daughter's comfort was unceasingly manifested. Looking ever and anon from the car window, she turned to her mother saying—

"Mother, I am weary—when shall we get home?"

After a time she fell into a gentle slumber, and awakened suddenly, a radiant smile overspreading her features, she exclaimed, pointing upward:

"Mother there is papa come at last!" and expired.

It was yet many a weary mile to the mother's home, but the angels, pitying the little sufferer, gathered her to the Paradise of Innocence.

WE DIE DAILY.

The bodies of animals are continually undergoing a series of invisible changes of substance, of which we are entirely unconscious.—We look at our hand to-day, as we write, and we fancy that it is the same in substance as it was yesterday, or last year—as it was ten years ago. The form of each finger, of each nail, is the same. Scars made in our infancy are still here. Nothing is altered or obliterated; and yet it is not the same hand. It has been renewed over and over again since the days of our youth. The skin, and flesh, and bone, have been frequently removed and replaced. And so it is, more or less, with our whole body. The arms and limbs that sustained us in our schoolboy struggles, are, long since, consigned to the dust, have perhaps lived over again more than once in plant or flower, or animal. In from three to five years, the entire body is taken out and built in again with new materials. A continued activity prevails among the living agencies to which this hidden work is committed. Every day a small part is carried away; just as if a single brick were every day taken out of an old wall, or a single wheel out of a watch, and its place supplied by another. The body therefore, requires constant supplies, at every period of its life, of all those things of which its several parts are built up.—*Exchange.*

A MODEST SAINT.

An exchange paper says:—"A clergyman at the South, in sending a sermon for publication in the National Preacher, observes incidentally—"I should have no objection to your obtaining for me the degree of D. D. from some Northern College. I am a very popular man at the South, and I think it would have a tendency to harmonize the North and the South." "

FIVE GREAT OBJECTS OF LIFE.

Speaking of these, Sir William Temple says:—"The greatest pleasure of life is Love; the greatest treasure is Contentment; the greatest possession is Health; the greatest ease is Sleep; and the greatest medicine is a true friend."

JAMES F. ROWLEY.

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